

Takdeer Kiya Hai?

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Ek Hazar Muntakhab Hadeese Bukhari,
Muslim, Mishkat hindi se lipyantaran kiya
he.



Bismillahirrahmanirrahim

Rasulullah ﷺ ki hadees mubarak he -
takdeer ke mamle me bahas karna mana
he. (Muslim)

“Takdeer Ke Matlab He Mikdar Mukarrar
Karna”.

Shariat ki istilah (paribhasha) me
makhluk ke achchhe ya bure kaamo ke
baare me zameen aur asman ke malik ne jo
kuchh likha he vo takdeer kehlati he.

Dusre alfaaz me takdeer Allah taala ka vo



ilam he jo bhavisya se sambandit he jo kabhi galat nahi ho sakta, takdeer ke baare me paayi jane vali uljhano ka sabab uske sahi mafhum ki jankari na hona he.

Matlab aur mafhum samajh lene ke baad uske baare me koi shak aur shubha baki nahi rahta he. Ye baat rozana hamare dekhne me aati he ki insaan apne ilam aur tajrube ki buniyad par kisi chiz ke baare me koi raai kayam kar leta he aur uske bahut hi zyada simit ilam ke bavajud kai bar uski raai aur andaza saufisad durust sabit ho jata he.

Insaan ke ulat Allah taala ka ilam is kadar vasi aur na khatam hone vala he ki uske liye atit, vartaman aur bhavisya, gayab



aur hazir, din aur raat, roshni
aur andhera jaisi
paribhashaye bilkul bematlab
hokar reh jati he, uske saamne
har chiz khuli kitab ki tarah he.

Is vasi aur asimit ilam ki badolat makhluk
ke baare me uski likhi hui takdeer kabhi
galat nahi ho sakti, apne usi vasi (beintiha)
ilm ki roshni me Allah taala ne insaan ke
amal karne se pehle hi uske hisab (khaate)
me likh diya he ki ye insaan achchhe ya
bure aur kya kya kaam karega aur iski jaza
ya saza kya hogi.

Rasulullah ﷺ ka farman he ek shakhs
lagatar nek kaam karta he yaha tak ki
bilkul jannat ke karib pahunch jata he, fir
achanak vohi shakhs takdeer ke mutabik
bure kaam karne lagta he yaha tak ki vo



dozakh me chala jata he. Isi tarah ek shakhs bure kaam karta he aur dozakh ke bilkul karib pahunch jata he, fir vo achanak takdeer ke mutabik achchhe amal karne lagta he, yaha tak ki vo jannat me chala jata he. (Sahi Bukhari Kitabul Kadr)

Is hadees ka matlab ye he ki Allah taala pehle se jaante he ki kaun kab aur kiya amal karega, vo apne asimit ilam ki badolat ye bhi jaante he ki ye gunehgar insaan akhirkar tauba karlega aur nek amal karne lagega aur ussi (achchhe amal) par iska khatma hoga.

Ya ye neki karne vala akhirkar neki ka daman chhodkar gunaho ki taraf ragib ho jayega aur usi buraa ki halat me iska khatma hoga.



takdeer ke baare me ye dharna aur sochh bahut hi gumarah karne vali he ki insaan takdeer ke haatho majbur he aur vo apni marzi aur ikhtiyar se kuchh nahi kar sakta, halaki neki aur buraai ki rah ikhtiyar karna insaan ka apna fel he.

Tafsil ke liye padhye tafsir sure Kahaf/29 aur sure Duhar/3

Allah taala Ka Koi Jabar (Zabardasti Aur Dabav) Nahi He

Iski misal yu samjhe ki ek teacher imtihan se pehle apne shagirdo ke baare me andaza lagta he ki fala pass hoga fala fail hoga, aur agar uska andaza durust sabit ho jaye to ye hargiz nahi kaha ja sakega ki ye teacher ke andaze ki vajah se pass ya fail huve he.

pass ya fail hona unke apne amal ki vajah



se he, jis tarah teacher ka andaza lagana shagirdo ko pass ya fail hone par majbur nahi karta isi tarah Allah taala ka makhluk ke baare me apne bhavisya ke ilam ki vajah se takdeer likhna insaano ko kisi kaam par hargiz majbur nahi karta he.

Kai bar kuchh log takdeer ki aad me apni jimmedariyo se daaman chhudane ki koshish karte he, agar unse kaha jaye ki aap karobar aur rozgar ke liye bhag dod chhod de, jo mukaddar me likha hua he vo milkar hi rahega, to unka jawab ye hota he ki uske liye takdeer ke saath saath bhag dod aur koshish bhi zaruri he, jis tarah yaha takdeer insaan par dabav dalkar use koshish aur bhag dod se nahi rokti balki vo amal ke liye azaad he isi tarah kisi bhi mamle me us par takdeer ka jabar

(zabardasti aur Dabav) nahi hota, balki vo har amal ke liye azaad aur khudmukhtar he.



Allah taala ka irshad he Sure Najam 53/40 tarjuma - aur insaan ke liye vahi kuchh hogा jiski usne koshish ki hogi.

(Tirmezi Salman Farsi rd, ki Rivayat se)
Rasulullah ﷺ ne farmaya takdeer ko dua ke alava koi chiz nahi badal sakti aur umar me izafa silarehmi (rishtedari nibhane) ke alava koi chiz nahi kar sakti. isliye har namaz ke baad ye dua maangiyе ya Allah taala Marte waqt meri zaban par 'la ilah illallah taalau muhammadur rasulullah' ho aur mujhe sirf apni rahmat aur fazal se jannatul firdaus ataa farmaye. aamin.
takdeer ki ye kisam jo upar bayan ki gayi

he isko “Takdeer E Muallak” kehte he.



Takdeer ki ek dusri kisam bhi he jisko “Takdeer E Mubam” kahte he.

Takdeer E Mubam vo he jiske hone ya na hone par insaan ko naato jaza milegi aur naahi saza, sirf isliye ki us par nato uska ikhtiyar he aur nahi vo amal karne ke liye azaad he. Maslan maut, marne ki jagah, paidaish ki jagah, rizk vagairah.

takdeer par imaan lane aur majbut yakin se musalman ki zindagi par bahut achchha asar padta he, jab ye yakin ho jaye ki maut na mukarrar waqt se talsakti he aur nahi usse pehle aasakti he to dil se maut ka khauf nikal jata he.

Jab ye yakin ho jaye ki Allah taala ki marzi



ke bagair na koi musibat aasakti he aur nahi jaasakti he to fir dil se Allah taala ki makhluk ka khauf nikal jaata he aur sirf Allah taala karim ki raza reh jati he aur ye imaan ban jata he ki hamari har kamyabi Allah taala ke sirf fazal aur karam ka hi natija hoti he, aur jo nakaami hoti he usme bhi Allah taala rahim ki koi na koi maslihat shaamil hoti he, ya khud hamare gunaho ka natija hoti he jisme sabar ki surat me hamare gunah maaf hote he jo ki khud ek bahut badi maslihat (behtari) he.

Bahutsi bar is baat ko dekha gaya he ki jis baat ya natije ko ham apne liye bura samajh rahe the baad me malum hota he ki vo bura na tha balki bahut achchha tha.

Tafsil ke liye padhye tafsir sure Bakra 2/216